The Reconstructionist

Vol. XIII. October 17, 1947 Heshvan 3, 5708 No. 12

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...cated to the advancement of Judaism as a religious civilization, to the upbuilding of ...l's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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EDITORIALS

THE NEXT STAGE IN ZIONISM

AUGUST, 1947 marked the fiftieth anniversary of the birth of the official political Zionist movement. It was at the first Zionist Congress in Basle, held in August, 1897, that the Basle Platform was formulated and adopted. This platform still remains the classic political position of the Zionist movement. Since 1897, during its fifty years of political activity, Zionism has attained the status which Herzl sought for it—the status of an international question. The future of Eretz Yisrael, the seat of Zionist hopes and aspirations, is now being debated by fifty-seven nations of the world.

The outcome of the debate within the *ad hoc* Palestine committee of the United Nations is still in doubt. Any recommendations made by the committee will have to be submitted to the General Assembly for consideration. Much intense work remains to be done by Zionists to assure favorable action on the majority report of UNSCOP. While this report contains several adverse proposals, it indicates that a *political* solution is being seriously considered and may be found before the General Assembly adjourns. We Jews should take an optimistic view and believe that justice will prevail. Practical politics will probably demonstrate the hollowness of Arab threats and the need for giving *de jure* recognition to the *de facto* Jewish state.

It is likely, therefore, that the political phase of the Zionist movement, as it has engaged our energies and strength during the past, is drawing to an end. We suggest that the emphasis in Zionism must now shift. Instead of being preoccupied with politics because of the need to attain statehood, Zionism will have to concern itself with concrete, creative accomplishments in Eretz Yisrael and with the civilizational pattern which these achievements reveal.

This is especially applicable to Zionism in America. World War I inevitably brought about a more active participation by American Jews in the Zionist movement. The events leading up to World War II, and the aftermath of the war, have compelled American Jewry to assume the central position in the Jewish life of the Diaspora. We believe, therefore, that this stronghold of Zionism must be the first in the Diaspora to reconsider and revaluate its Zionist program and its Zionist institutions.

We ought to consider how to adjust our Zionist efforts to the coming era. A new type of Zionist leadership will have to emerge. As soon as it is safe to do so, leadership should be taken from the political leaders who have served us so devotedly and placed in the hands of those who represent the industrial, professional

and spiritual forces which Eretz Yisrael can employ. The actual relationship of the two countries might be called one of export-import.

American Jewry has the opportunity to export to Eretz Yisrael capital for investment, industrial skills, technological proficiency, superior agricultural methods, economic enterprise. It can furnish professional knowledge in science, medicine, social service, education and the arts. All the fruits of the scientific genius of America can be used in Eretz Yisrael and should be exportable products.

There are many young Jews who ardently desire to be a part of the physical building which will naturally be intensified once political stability is achieved in Eretz Yisrael. Such young people should be encouraged and assisted to go to that country and become a part of its life.

Eretz Yisrael, as *The Reconstructionist* seal indicates, is the hub of the wheel of Jewish civilization. The three spokes which issue from the wheel are religion, ethics and culture. The practical application of these three concepts can be the subject of import from Eretz Yisrael by America.

The Yishuv has evolved new forms of religious observance, combinations of the traditional and the modern, in the celebration of Holydays and Festivals. We can use these in America and they will add greater beauty and significance to the group expression of Jewish religion.

The progressive social structure in Eretz Yisrael, such as the communal undertakings, the cooperative living, the specific cooperatives of workers, producers, professionals, can be adapted to Jewish living in America. In Eretz Yisrael each individual is important in his own right, and is a member of a community with communal authority and responsibilities. Yet he is never a mere pawn of the community nor is the community controlled by the selfish interests of individuals. In that small country, we can see the beginning of a solution for one of the most perplexing problems of modern society—the attainment of maximum individual freedom together with the proper and necessary social controls. Furthermore, the voluntary discipline which the Yishuv (with the exception of the dissident groups) has given to the Jewish authorities is worthy of emulation here.

The art forms which Eretz Yisrael has been exporting have already been widely used in America. Palestinian music, art and dance, literature and plays produced in the Yishuv are in constant demand. This creativity is bound to increase with the coming of stability to Eretz Yisrael.

The next stage in Zionism is one for which we Zionists have longed. We have anticipated the day when we should be able to lay down the burden of political bargaining and concentrate all our efforts upon practical building. May that day be soon at hand!

AMERICANS FOR HAGANAH

THERE are many reasons for welcoming the recent appearance in this country of *Americans for Hanagah, Inc.*

In the first place it is important for Americans to understand the need for maintaining a Jewish defense force, both to protect the Yishuv against possible Arab attacks instigated by neighboring states and political enemies of Zionism and to organize and conduct the so-called illegal immigration of Jews. The persistence of these efforts, even if most of the would-be immigrants are intercepted and brought to Cyprus or other ports, is an important factor in the eventual opening up of Eretz Yisrael to Jewish mass immigration. Acquiescence in the immigration policy of the British White Paper, or mere verbal dissent from it would be politically fatal.

American Jewry must give moral and financial support to Haganah.

And no less important is it that Americans withdraw such support from the Irgun and the Sternists. *Americans for Haganah* is rendering a real service in its insistence on this demand.

A simple black and white attitude toward the Irgun and its activities in Eretz Yisrael is not easy to achieve. No Jew of sensitivity can fail to understand the inhuman, intolerable strain, the unbounded suffering and pain which have driven some Jews to irrational extremes of behavior. But to understand is, in this instance, *not* to condone. Even when it is clearly understood, the policy of the Irgun leads to Jewish self-destruction. The harm done by extremists to their own Jewish people outweighs by far whatever damage they have inflicted on the British and the Arabs. Not only the physical harm of disrupting the Yishuv's economy by such inexplicable folly as sabotaging the railroads precisely during the period when citrus fruits must be rushed to port or perish,—but even worse, the moral and spiritual harm of encouraging lawlessness and murder.

We are not so naively foolish as to suppose that any lily-white standard of saintliness is possible in Eretz Yisrael today. But the choice long ago ceased to be one of violence versus peace. Today it is rather a question of violence properly husbanded and skillfully used by a nationally disciplined authority, versus the violence of anarchy and of moral chaos. Today it is a question of whether we are to have in Eretz Yisrael a nation or a mob. If primitive blood-feuds are to be encouraged, if Jew is to turn indiscriminately against Jew, if banks are to be robbed and loyal citizens coerced, if a mood of loose lawlessness is to becomve general, — all of which means to say, if the Irgun is to prevail rather than Haganah,—our future is indeed dismal and dark. Torah will not come from such a Zion, nor the word of God from an Irgun Jerusalem.

This danger becomes all the greater as we approach — *im yirzteh ha-shem* — the possibility of statehood. More than one nation has started down the road to ruin by permitting irresponsible, undisciplined private armies (read: gangs) to usurp the authority of a disciplined national force. The Irgun is far more than a dissident group which subscribes to the indiscriminate use of terror. It is a challenge to the right of the Jewish people to regulate its affairs democratically through the Jewish Agency and a threat to the authority of the Yishuv expressed via Haganah. As such, Irgun plays directly into the hands of our enemies. If *Americans for Haganah* helps to emphasize this danger by high-lighting the enormous difference between the extremists and Haganah, it will have more than justified its existence.

Next only to the explosive situation in Eretz Yisrael is the importance of *Americans for Haganah* here. Perhaps on no other issue is the American Jewish community so discouragingly confused. The fantastic, comic-opera arrest of Baruch Korff, whose leaflet-bombs were printed with money provided here, differs in degree only from the support by American Jews of such groups as the American League for a Free Palestine. American Jews literally by the tens of thousands—their hearts, God bless them, in the right place, but their heads hopelessly muddled and confused,—have contributed far too much to the hucksters of Mr. Hecht, who, despite their considerable promotional talents, boast even themselves of having thus far brought to Eretz Yisrael only one well-publicized vessel, most of whose passengers, *not* incidentally, were supplied by Haganah!

A sorrier contrast between promise and performance would be difficult to imagine.

Yet the facile pen of Mr. Hecht and the daring imagination of his colleagues still manage to "sell" their approach to large numbers of us. Thus far they have won on the propaganda front by default. Haganah has been understandably reluctant to advertise what is essentially a military operation requiring secrecy. But reticence, whatever its merits in theory, now becomes untenable. Friends of the Irgun are not noted for discreet silence; they leave us no choice. The Jews of this country must be informed and *Americans for Haganah* now intends to inform them.

May it suceed! May imaginative talents and creative skills at least equal to Mr. Hecht's be combined with Jewish background and substance, with a feel for the priceless ethical heritage of Israel — to the end that we may yet establish in Eretz Yisrael not only a haven of refuge for the bodies of men, but also a home for their souls,—a fertile soil on which the Jewish spirit can thrive.

MISTAKES OF THE WORLD CONFERENCE ON JEWISH EDUCATION

IN our last issue we expressed gratification with the fact that, in spite of the disturbed conditions in Eretz Yisrael and the uncertainty of its political future, the Hebrew University, in conjunction with the Department of Education of the Vaad Leumi and the Teachers Union, was able to convene a conference on Jewish education in the Diaspora. That gratification must, however, not be construed as approval of all the resolutions adopted at the conference. In fact, the debates and the resolutions revealed a misunderstanding of the problem of Jewish life in the Diaspora and particularly in America on the part of most of the Eretz Yisrael and European delegates.

Doubtless, the political situation was mainly responsible for the general trend of the discussions. These were slanted more toward the achievement of the political goal of a Jewish majority in Eretz Yisrael than of the spiritual goal of making Jewish life meaningful and worthwhile for the Jew wherever he may reside. The assumption underlying all the resolutions is that the principal function of Jewish education is to persuade Jews to settle in Eretz Yisrael. Jews who cannot be so persuaded, should be influenced to participate actively in its resettlement. It is taken for granted that Jewish life elsewhere is only temporary, and that adjustment of that life need therefore not be considered an important problem of Jewish education. In a word, the attitude of *shelilat hagalut,* of complete denial of the possibility of developing any form of worthwhile Jewish life in the Diaspora, was clearly dominant.

The following is a slightly abridged translation of some of the crucial resolutions:

1. Jewish education in the dispersed Jewry of the Exile (*tefutzot ha-golah*) should be Zionistic, Hebraic, in the spirit of the Torah and the tradition of the Jewish people.

2. For the encouragement and improvement of Jewish education in the various countries there shall be established a World Union for Jewish Education.

3. In the projected union all those educational institutions and educators may participate whose educational aim is Zionistic, Hebraic, in the spirit of the Torah and tradition, and whose programs conform to that aim.

4. The proper Jewish education in the Diaspora is an all-inclusive education in a day school in which general subjects are taught together with Jewish subjects. In these day schools the . . . Hebrew language shall serve as the medium of instruction at least for the Jewish subjects. . . .

5. In localities where environmental conditions do not permit of the establishment of such all-inclusive Hebrew day schools . . . and Jewish education has to be supplementary to that offered by the public schools, the proper type of Jewish school is an in-

stitution in which the Jewish subjects are taught from Hebrew sources and in the Hebrew language for a course of at least six years, for five days of the week, with from one and one-half to two hours of daily instruction. . . .

6. In every community of the dispersed Jewry of the Exile it is desirable that there be established a communal committee on education, representative, as far as possible, of the entire organized community in order to provide a communal frame for Jewish education. This Committee shall be obligated to place at the center of its activities and to give priority among its projects to Zionist Hebraic education in the spirit of the Torah and tradition.

9. Every educator is obligated to arouse in the hearts of his pupils and in the Jewish community in general, the desire to migrate to Eretz Yisrael or at least to make a personal pilgrimage to the land whenever the opportunity presents itself, for the purpose of participating in the life of the country and of studying in its educational institutions.

10. Jewish education in the dispersed Jewry of the Exile should train for the upbuilding of Eretz Yisrael and for immigration to the land in the interest of a complete Jewish life and of personal participation in the upbuilding of the national home of the Jewish people.

We need not remind our readers that we are Zionists. We regard the upbuilding of the Jewish national home as fundamental to any scheme for reconstructing Jewish life. Jewish education in America should undeniably stress the *mitzvah* of *Yishuv eretz Yisrael* (the resettlement of Eretz Yisrael). But education must always be directed to preparing the pupil for meeting the kind of life-situations which he is most likely to encounter. There may be differences of opinion concerning the ultimate fate of American Jewry, but it is almost certain that the vast majority of American Jewish children of this generation will not migrate to Eretz Yisrael. The principal objective of a Jewish education in America must therefore be to prepare the pupil for living a worthy and happy Jewish life in this country.

What shall be the content of Jewish life in the Diaspora? How can loyalty to Judaism express itself in the lives of those who will not settle in Eretz Yisrael? How are the social and cultural values being produced by the Yishuv to influence the life of Jewry elsewhere? These and similar problems were not even seriously considered by the Conference. It is well to insist that Jewish education be "in the spirit of the Torah and the tradition of the Jewish people," but how is that spirit to be understood? What demands does it make on the American Jew? What has it to say about the values that have been cherished in the American tradition? Are they compatible or incompatible with the spirit of the Torah? Can Judaism make a contribution to the totality of American life, and if so, what contribution? And has American culture produced any values that can be utilized to enrich Jewish life in Eretz Yisrael and elsewhere? Perhaps it would be asking too much to expect this initial conference to provide answers for all these questions, but surely it is not unreasonable to have expected that Jewish educators assembled from the four corners of the earth would at least raise such questions and make provision for seeking an answer to them.

The only important affirmative resolution that showed any recognition of specific American conditions was that recommending the establishment of representative communal Jewish Education Committees. But the implementation of this resolution was vitiated by the others which we have quoted. Most local Jewish educational agencies in America, if they were told that the Central Committee with which they were asked to affiliate was committed to a program of Jewish day schools as offering "the proper Jewish education" for America, and to persuading American Jewish children to emigrate to Eretz Yisrael, would certainly not participate. Fortunately, these unwise reso-

lutions cannot be effected and will doubtless be repudiated by Jewish educational bureaus and committees in America. We only hope that the newly launched World Union for Jewish Education has not done irreparable damage to its own prestige by having adopted them.

For, after all, such an organization is needed and has great potentialities for good. Some of the resolutions adopted by the Conference have practical value. Among them are those calling for the creation of opportunities for Jewish teachers and for students of high school and college age to complete their education in Eretz Yisrael; for establishing standards of achievement through tests and certification by the Hebrew University; and for sending teachers from Eretz Yisrael to countries that lack adequate facilities for training teachers. But the Union would do well not to try to impose from without a uniform educational program on Diaspora Jewry. It should endeavor rather to create the facilities for an exchange of experiences and views among leaders in Jewish education. Educational issues are after all not determined, like political issues, by majority vote. Resolutions solve nothing. Study, discussion, experimentation, research and publication —these are the methods of educators. Let us hope that future conferences called by the Union will take on less of the color of a Zionist convention and conform more closely to the ideal of a genuine educational conference.

REALITIES AND VALUES

THE *cause celebre* OF THE trial of British Army Captain Roy A. Farran for the murder of Alexander Rubowitz ended with his acquittal after the prosecuting lawyer had declared that he was unable to make a case against him. The following facts were admitted by the defense: that a young man had been kidnapped on May 6th from Aharon St. in the Rehavia district of Jerusalem, that witnesses had identified the young man as Rubowitz (but had failed to identify Farran); that a hat bearing the name Farran had been found at the scene, (but that there were other Farrans in Jerusalem). Moreover, the body of Rubowitz had never been found. All this does not add up to a proof of Farran's guilt, and so he was acquitted.

One cannot help wondering, however, how much more would have been revealed about the mysterious disappearance of Rubowitz, if the police had sought diligently to solve the mystery immediately after the crime, if Farran had been tried by a civilian instead of a military court, if Colonel Ferguson, Farran's superior officer, who according to the prosecution knew of the story of the crime, and had been promised immunity, had not failed to testify for fear of incriminating himself, and if Farran's statement, written in an army exercise book, had been admitted in evidence.

When the verdict was pronounced, the army men present applauded and one of them shouted, "Good show!" Good show indeed—a perfect farce!

▼

ARMED GUARDS AND THE barbed wire encircling the camps of Poppendorf and Am Stau, where the Exodus refugees are confined, have been removed and they have been asked to appoint their own police force.

These concessions are interpreted as an admission by the British that their efforts to destroy the morale of the former passengers of the Exodus 1947 have failed.

The courage and fortitude of these brave *ma'pilim* deserves that, at long last, their saga shall have a happy ending, and that they be admitted as legal immigrants into a Jewish state in Eretz Yisrael.

THE NATIONAL COUNCIL OF Jewish Women has provided scholarships for three European Jewish women to study social work in American schools. They are then to apply their knowledge in the rehabilitation of their own communities. The women to whom the scholarships were awarded are Mrs. Cecylia Bitter of Poland, Miss Mariana Fischerova of Czechoslovakia, and Miss Deborah Levy of Portugal.

We congratulate these women on receiving the opportunity to qualify themselves for the responsible tasks they are prepared to assume. We also congratulate the Council for initiating this project.

▼

THOSE OF OUR READERS WHO enjoy the Eternal Light program which is broadcast every Sunday over the NBC network will be interested to know that their pleasure is being shared by an American audience estimated at 6,000,000.

This Jewish program, under the auspices of the Jewish Theological Seminary has entered on its fourth year. It has already attracted attention beyond the borders of the United States. In recent months it has become a feature of the official broadcasting system of Eretz Yisrael and of the German networks.

The Eternal Light program has carried out the purposes to which it was dedicated from its inception: "To extol all who sanctify God's name; to emphasize the sanctity of the human personality; to demonstrate the fundamental character of the democratic impulse in the good society; to define the place of Palestine in Jewish religious aspiration; to introduce, elucidate and interpret Jewish ritual, ceremonial and folk-lore."

▼

THE THREAT OF EXCOMMUNICATION has been frequently used to enforce doctrinal orthodoxy, but Archbishop Joseph E. Ritter of St. Louis has recently used it to enforce social justice in interracial relations. He decided to open the Catholic schools of his Archdiocese to Negro children. When 700 laymen met and employed counsel to seek an injunction against the Archbishop's effort to carry out his decision, he threatened them with automatic excommunication if they persisted in their course. They accordingly appealed to the apostolic delegate, Archbishop Amleto Cicognani, who will bring the question before the Vatican, where it will be finally decided.

We hope Archbishop Ritter will be upheld in his fight for Negro equality.

Also we wish that we had a Jewish community with sufficient authority to excommunicate Jews who offend against fundamental ideals of social justice.

▼

GARDNER JACKSON, A BOSTON and Washington attorney, heads a committee which has raised funds for a memorial to Nicola Sacco and Bartolomeo Vanzetti, whose execution for murder in 1927 is generally conceded to have been a gross miscarriage of justice. It is now commonly believed that they were framed for their radical political views and were innocent of any crime.

Mr. Jackson presented a memorial plaque in their honor on behalf of the committee, first to Governor Bradford of Massachusetts and, on his refusal to accept it, to Acting Mayor Hynes of Boston, who also refused. Significant is the fact that neither the governor nor the mayor refused on the ground that Sacco and Vanzetti were guilty of the crime for which they were executed.

Nevertheless we are sorry that it was not found possible to accept the plaque. Its acceptance by the community that had shared in the judicial crime of executing Sacco and Vanzetti would have been an eloquent gesture of public repentance for a public sin.

Franz Rosenzweig's Spiritual Biography

By LEO TREPP

Franz Rosenzweig was a religious personality who made a profound impression on the Jews of Germany between the two world wars. To American Jewry, however, his work is still little known. Since he conceived his task in terms of reconstruction and revitalization of Jewish life, a summary of his life and work should interest readers of THE RECONSTRUCTIONIST. *The following is the first of a series of three articles on Franz Rosenzweig and Reconstructionism. The other articles in the series will discuss "The Principles of Rosenzweig's Philosophy and Those of Reconstructionism" and "Franz Rosenzweig's Practical Program and that of Reconstructionism."*

IT is safe to predict that Franz Rosenzweig's philosophy will influence the thinking of American Jewry once his works have been made available in English. He left his imprint on the German-Jewish generation of his time, a generation destined to bear witness to the vitality of Judaism under the most trying conditions.

Together with Herman Cohen and Martin Buber he was one of the great leaders of his time. All three men can be called *baale teshuvah.* Herman Cohen applied this designation to himself. Martin Buber, the mystic, is bound to be on the way, always. Franz Rosenzweig's life shows him moving from the periphery to the core of Jewish life, to God.

Teshuvah may be regarded as a pilgrimage. Its starting point is doubt, its goal is certainty and peace. In Rosenzweig's case this goal is the perfect self-realization of the individual Jew and the Jewish people under God. This aim, of course, can never be fully reached, it can only be approached. It cannot be reached through philosophical speculations alone; we approach it only in life. Rosenzweig emphasizes the fact that in order to find God and true Judaism, we must live Judaism in awareness of God. What this means may be shown by an analysis of Rosenzweig's life and thought.

Reconstructionism also is a movement of *teshuvah.* It too starts out from doubt. It questions the validity of a good many practices and the adequacy of solutions proposed to revitalize Judaism. It attempts to guide the bewildered of our generation back to a Judaism which will give them peace of mind and happiness. Judaism is to become a vital force again both in the lives of the individual and of the group.

The two philosophies are thus closely akin. Rosenzweig's doubts, however, are metaphysical while the doubts of Reconstructionism may be considered practical. For Rosenzweig the Jewish people is a special instrument in the hands of God. His question therefore is: how can the Jewish people best fulfill its divinely ordained task? Reconstructionism recognizes the abnormal life which Jews lead and asks: how can the Jewish people be brought to a state of normalcy and how can Jewish religion be made an instrument to that end?

Both Rosenzweig and Reconstructionists consider Judaism a religious civilization, yet there is a difference between them. The seal of Reconstructionism, in the form of a circle, shows Eretz Yisrael in the center. It is in Eretz Yisrael that Israel can live a truly normal life, develop its religious civilization in complete freedom. The choice of Eretz Yisrael as the core is therefore logical. Had Rosenzweig devised the seal, God would be in the center. For him a normal Jewish life means

a life which most completely expresses the purpose God had in mind in creating the Jewish people as a special, abnormal people.

But the difference between Rosenzweig's approach to the problem of Judaism and the Reconstructionist approach, makes more significant the fact that in so many points his views seem to coincide with Reconstructionism. It seems to be eminently worthwhile, therefore, to follow Rosenzweig's life and compare his ideas with those of Reconstructionism.

How Rosenzweig Came by His Philosophy

Franz Rosenzweig, born December 25, 1886, was the son of wealthy, well adjusted liberal Jews in the city of Kassel. His parents had few emotional troubles and were well satisfied with their form of "refined" Judaism, fitting in with liberal-bourgeois ideas and the spirit of the turn of the century. Judaism was there and was accepted; it hardly entered their minds that theirs was an emaciated Judaism. They stuck to it and did not deny it. But neither did they derive any help from it nor, for that matter, did they expect it to give them such help.

To their son this form of Judaism held scant appeal. From his early youth he looked for the inner springs of life. He loved music, in which the soul itself finds expression. Finally he decided to study medicine, not without qualms, however, for he feared that he would have to deal exclusively with *sick people* instead of being able to penetrate the inner secrets of *man*. His mother, strangely enough, understood him better than he understood himself. She thought that his inclinations ought to have led him either to philology (the heart of language as expression of the soul of man) or to Protestant theology. Protestant theology of the day did indeed speculate on the ultimate; Judaism, as the Rosenzweigs knew it, did not.

As it turned out, his mother was right; Rosenzweig did not find the key to man's soul in medicine. After five semesters he changed his courses and took up philosophy and history. Hegel attracted him, Hegel who was the great master of philosophic *system*. Rosenzweig had little patience with his professors; he wanted the philosopher who knew how to think, not merely the professor who could only expound.

And then he discovered in himself the hunger for religion, which alone can lead to the ultimate. It was not as yet Jewish religion. It was just the knowledge that this hunger must be satisfied by a religion which holds meaning. Immediately he recognized the faults of his Jewish upbringing. Parents should make up their minds, he wrote home. If they wished to bring up their children as Jews, they would have to create a Jewish atmosphere around them; religious instruction alone could not satisfy the hunger of their children. If Jewish parents could not do that they might as well bring up their children as Christians. Since we live in a Christian civilization, the spiritual needs of the children would then necessarily be satisfied. While Rosenzweig's parents felt deeply disturbed by a conversion which took place in the family and were upset because to do a thing like that went against Jewish "principles," Rosenzweig replied by putting a poignant question: Can a principle satisfy hunger?

The incident helped him in the crystallization of his own emotions. He applied his doubt to the problem of religion in general and Judaism in particular. Only God is the ultimate. Can Judaism lead to Him? He came very close to denying it. In 1913 a cousin of his accepted Protestantism as the only solution. Rosenzweig had many talks with him. His cousin

tried to convince him that conversion was the only way out of the terrible spiritual dilemma in which he found himself. The words in which Rosenzweig told his cousin about his final decision are significant: "After long and, I believe, thorough deliberations, I have to reverse my decision (the decision to follow his cousin's example). It does not appear to me to be necessary and, therefore, in my case, to be possible any longer. I therefore remain a Jew."

Rosenzweig's Mature Work

Here we have the key to Rosenzweig's philosophy. If it is not necessary for the Jew to become converted in order to find salvation for his mind, then it is not possible for him to change his faith.

And now that he had proved to himself that the forces of salvation could be found in Judaism, he had to go on and find those forces. Starting out from the uttermost fringe he penetrated deeper into Judaism. And then he felt compelled to tell others about it; he had to go out and tell a drifting generation of young people that they could find peace in Judaism. He had to make sure that they would not throw away their heritage out of sheer despair. He had to give them a philosophy. He had to see to it that parents be brought back for the sake of the children and that children be given a Jewish education which would leave no room for doubt or despair as they grew up.

The war interrupted his studies but not his deliberations. Before the war, he had met Hermann Cohen, another great *baal teshuvah,* who was a true philosopher and a true Jew. With him he could discuss the problems that were on his mind. During the war he was sent to the Balkans. He met Jews who were not plagued by the problems which beset the Western Jew and were secure in their Judaism. As aircraft spotter he had time on his hands and he read and wrote. In a letter to Hermann Cohen, he outlined his program for a complete reconstruction of Jewish education, from grade school to university level, including research. The aim was not merely the education of scholars, but the restoration of Jewish life to the masses. The Jew once again must have a faith which could give him strength.

In the Balkans Rosenzweig wrote his major work "The Star of Redemption." It is a philosophical system of Judaism. Judaism is the ultimate; Judaism fills the world; Judaism has the answer to all metaphysical questions and transmits them in the symbolism of the Jewish year with its Sabbaths and Holy Days. As a matter of fact the Jew is set apart from the world in order that, in his solitude and seclusion, he may work out the answers and present them to a world, which is prevented from finding them by its hustle and bustle, its ambitions and desires. Israel is God's people, seeking God and finding Him. Here is the ultimate to which doubt had led him and here Rosenzweig found peace.

This does not mean, however, that the laws and rules of Judaism once set down cannot be changed. They can be changed and they must be changed if Israel is to retain its position and if Israel's sons are to find guidance. Rosenzweig remained a liberal; yet orthodox as well as liberal groups have claimed him as their own. This shows the width of his approach. He did not wish to be a philosopher only. Philosophy is not enough. The last words of the "Star of Redemption" show that clearly. "Where does it all lead," he asks, and he answers, "*into life.*"

When he returned from the war he began to reconstruct Jewish life. He settled in Frankfurt, where he organized the first Jewish Adult Institute, the "*Lehrhaus.*" Typical of his approach is that he wished

the teachers not to be too advanced, in order that teachers and students together might wrestle with the problems of Jewish life and arrive at a conclusion together, even as he had arrived at his own conclusions.

In Frankfurt he met Dr. Nobel, the conservative rabbi of the congregation, a great preacher, great scholar, a mystic. Nobel influenced him deeply. Yet, strangely enough, Nobel who was an expert on Goethe, impressed him least when he spoke about Goethe. Rosenzweig even stated that he wished Nobel would not do that. This may again throw light on Rosenzweig's make-up. He was far from being a Jewish isolationist. Even during the last years of his life, he reviewed music on new recordings and wrote on Stephen George. But it is possible that Goethe irked him. Goethe, who more than anyone else penetrated the universe to reach the absolute, may have become a competitor. Why should a man like Nobel, who could have found all the answers in Judaism, need Goethe?

In Frankfurt he met Buber, with whom he prepared his monumental translation of the Scripture, a work showing his German scholarship as well as the tremendous Jewish knowledge he had acquired. Other works appeared. All was done for the sake of the people, to give them Judaism and thus give them life.

Illness and Death of Rosenzweig

In Frankfurt, also, he was stricken with his terrible sickness which completely paralyzed him without breaking his spirit. His work continued, and those who met him or even heard of him could live by the symbol which he then became—the symbol of the Jewish spirit triumphant.

In the beginning was the doubt and this doubt whether he had reached what he had set out to reach impelled him to seek a solution. Judaism must be reconstructed, brought to life, made meaningful. There is no end to the work as long as we live.

His ideas will be dealt with in a subsequent article. It is not strange that he found the answer only on the day of his death. These are the words written down by him a few hours before he died: "And — now it comes, the point of all points, which the Lord indeed has revealed to me in my sleep: the point of all points for which there is. . . ."

Franz Rosenzweig, in life, was unable to complete the sentence.

Judaism: The Prophecy of Democracy

By EDWIN S. NEWMAN

THERE is a striking, almost overpowering, similarity between the content, method and mission of Judaism as a social, legal and ethical force and that of American democracy as it progresses toward the goal of a universalism of freedom and human dignity. The genius of Judaism through the ages has been its identification of freedom for the individual with knowledge and service of God. The laws of Moses early proclaimed equality before the law for all men, for the "stranger within thy gates" as for the native-born citizen. On this basis the Prophets came to conceive of the Jewish people as charged with the divine mission of establishing this code of morality on a universal basis. Thus, continued development of a democratic law and ethic that regulated the daily

conduct and way of life of the individual Jew proceeded simultaneously with and in the face of an increasing dispersion of the Jews as a people.

The inspiration of the American Constitution and the genesis of Anglo-American common law presents a pattern similar to that of Judaism, although, by an almost predetermined symmetry, the mission of American democracy will apparently be accomplished only by successfully uniting diverse peoples in a common brotherhood of man—initially, in America itself, and ultimately, throughout the entire world. This fusion of all peoples in "One World" is logically the converse of the dispersion that has been the lot of the Jews, but when finally forged, it will bring to reality the Jewish messianic concept of world peace and the unity of the human race.

Democratic Elements in Biblical Law

Since the days of Moses, the idea of obligation toward one's fellow beings has been an essential aspect of Judaism. The laws of Moses did not seek to enact as law the customs and mores of an upper ruling class, but rather bespoke a morality indigenous to a community of free citizens, all possessed of equal rights. Undoubtedly, this system of morality had its origins in the experiences of the Jews as aliens and slaves in Egypt. It is not difficult to understand that a legal code emanating from a persecuted people should reflect the demand for a recognition of individual dignity and of the need for social justice. It was not until the period following the return from the Babylonian exile, however, that the Biblical canon was conclusively established. But from this point forward, its legal prescriptions possessed the authority of a binding code of law among the Jewish people.

The socio-ethical principle of the dignity of man was expressed as early as the Decalogue, and is clearly reflected in many aspects of the early law such as the limitation of a Hebrew's period of slavery to six years and the legal protection afforded the non-Jewish slave, the alien, the debtor and the poor. Much of this early law was associated with the concept of "Sabbath," a tradition that the Jews may well have borrowed from the Babylonians, but which they alone, among all the ancient peoples, endowed with a social and ethical content. Thus slaves, like their masters, were afforded a day of rest after six days of labor. Similarly, after six years of sowing and harvest, the law demanded a fallow year, during which the fields were not cultivated and all that grew without cultivation was available to the poor. In addition, during this fallow year, all debts were required to be cancelled, lest poverty oppress the people. In this latter connection, so great was the concern for the poor, that even in times other than the "sabbatical year," the people were required to contribute to a communal charity devoted to relief of the poor.

In further pursuit of the "sabbatical" theme, after seven times seven years, a "Jubilee" was declared. At this time, all slaves would be declared free. According to the Talmudic interpretation this included even those who had accepted voluntary servitude. The land would then revert to the tribe and be reapportioned. This latter practice rested on a theory that, millenia hence, came to be the basis of the Anglo-Norman common law of land tenure which today prevails in English-speaking nations. Under the Jewish law, man held the land in tenure from God, and therefore had at his disposal only the produce of the soil, but never the soil itself. Thus, at Jubilee, ownership reverts to God, who demands the redivision of the land on an equitable basis among all

the people of the tribe. It is almost prophetic that the Jubilee, more a fiction than an enforced practice among the ancient Jews, should have found its literal application in the demise of feudalism in England. At that time the serfs were liberated and the land was apportioned among them as free citizens who held it in free and common socage tenure, the technical ownership of the land being fictionally ascribed to the king, who was the state, and who ruled by divine right.

Democratic Elements in Talmudic Law

Democratic in its origins, Jewish law reflected also in its growth and development an innate respect for the processes of constitutional democracy. The Bible existed more as a fundamental pronouncement of a way of life than as a detailed legal code for every-day living. Accordingly, it had to be supplemented by a series of legal norms and customs that may be defined as traditional or oral law. In addition, the Bible contained many passages, capable of a multitude of interpretations. As a result, there grew to maturity, under the aegis of the priests and scribes, the latter chosen without regard to class or social position, a body of "case law." This case law rested ultimately on Scripture but developed by the application of legal techniques of precedent, analogy and jurisprudential methods of connotation and denotation. Ultimately, these methods, having produced a Biblical common law, were used in the effort to lend force and authority to new laws and to give them foundation in Scriptural passages.

During the period of the Second Temple, marked by the struggle for power between the Sadducees and the Pharisees, the authority of the "common law," never considered the equal of Scriptural authority, was totally challenged. The Sadducees sought to deny to the oral tradition any status as law; only a rigorous and literal interpretation of the Bible was acceptable to them. Where the Bible failed to furnish an answer to specific questions, the Sadducees looked to Roman and Greek laws, customs and institutions to set the precedents. The Pharisees, on the other hand, demanded the recognition of the oral tradition, and with their ultimate victory over the Sadducees, the traditional laws came to be accepted as embodying the true meaning of the Scriptures and also claiming the authority of revelation. The Sadducee-Pharisee controversy, in its purely legal aspects, resembles strongly the controversies which have marked the growth of the American Constitution. It has always been a question of viewing the Constitution as a rigid formulation of precepts, capable only of a strict and denotative interpretation or considering the Constitution a flexible instrument that can adapt itself to changing conditions and be capable of a liberal and connotative interpretation.

When, as a result of historic conditions, the oral transmission of the law became difficult and divergent traditions arose, the Rabbis found it necessary to prepare and to record an authoritative text. The first significant written compilation of the traditional law was the Mishnah, completed by the end of the second century C.E. Where there were divergent traditions the Mishnah not only stated the view accepted as authoritative by the compilers, but also the divergent opinions. It thus furnished a starting point for scholars of Palestine and Babylon who, after examining the source materials cited in the Mishnah, were able to reconcile discrepancies, add new materials and adjust the body of law and ethics to the changing times. This second digest of materials, known as the Gemara, was completed toward the close of the fifth cen-

tury C.E. It is the combination of the Mishnah and the Gemara that is known as the Talmud, the reduction to writing of Jewish traditional law, that took its place alongside the Torah, the original Scriptural law.

The Talmudic law reenforced the broad pronouncements of democratic equality that characterize the Torah. In addition, it brought the Torah into living relationship with the times. As with the Torah, the pattern of relationships among men dictated by the Talmud found at least partial acceptance among Western peoples, though not until a thousand years later. For example, as to debtors, the Talmudic Law of obligations, forbidding levy on the person of the debtor for the debt or the forfeiture of his personal freedom, established a precedent for enlightened treatment of debtors that was not reflected in Western law until the advent of capitalism and liberalism in the late eighteenth and early nineteenth century. The Jewish law recognized only the principle of the right to levy on property pledged to secure an obligation, and documents similar in principle and usage to the current day mortage were common among Jews as early as the third century C.E.

The Jews were also among the first people to abolish the vengeful law of retaliation — an eye for an eye and a tooth for a tooth — that characterized all the ancient legal codes. In its stead, the Jews established the principle of money fine as compensation for bodily injury, thus preparing the groundwork for a law of torts, freed from the practice of retaliatory violence.

Finally, analysis discloses that the Jewish theory of evidence prevalent at civil trials had reached a high stage of development as early as the time of the Mishnah. At that time, testimony under oath was in widespread use, being employed especially in those cases where one litigant was not sure whether or not the statements of his adversary were correct. During the period of the Gemara, the general oath was introduced; the defendant had to take this oath in order to deny the complaint, and it was often used to determine the material facts in the case. It is interesting to note that in the Western World, the use of the simple oath did not become prevalent until the end of the Middle Ages, when trial by battle and trial by ordeal, grounded in absurd superstition, could no longer stand the test of an emerging rationalism.

In seeking to set some metes and bounds to the enigmatic problem of the status of the Jews as a nation or a religion it may be said that Judaism seeks to hold its members together by law and observance. The Judaism of the Mosaic law was history's first example of a religion that was the basis of both national and personal morality. With the dispersion of the Jews and the passing of the Jews as a political nation, the Torah continued to be a law of life to the individual. After the destruction of the first Temple, the Jews, during their Babylonian captivity, in order to preserve their religious and ethical standards of living, organized communal houses of worship and houses of study. It was this pattern of the Jewish community with the synagogue at its center, set within the larger alien nationality about it, that enabled the continued uniform growth of Judaism through the dispersion.

Democratic Elements in Medieval and Modern Judaism

Throughout the Diaspora, Jewish law gradually adapted itself to the changing requirements of Jewish life. Thus, the Talmudic law, which initially attached special emphasis to real property, was readily adapted to suit the position of the Jew in commerce during the Middle

Ages. The symbolic acquisition of ownership dictated by the Talmud was peculiarly appropriate to the transfer of ownership of movable goods. It is not surprising, therefore, to discover that obligation contracts, promissory notes and commercial notes were devised and used by the Jews during the feudal era, and that Jewish law which sustained these devices, had a marked influence on the development of commercial law in all nations of the Western World.

The evolution of Jewish law continued down to the eighteenth century. As a result of Jewish emancipation and the breaking up of the ghettos, however, the Jews began to live and do business under the laws of the countries in which they resided and the use of Jewish law in many areas of life was thereby limited. As had been the case in the days following the establishment of the Alexandrian empire, when Judaism found itself pitted against a tolerant, but overpowering Hellenism, so in the Emancipation, Judaism again found itself struggling for the survival of its soul and integrity against a tolerant, but subtly overpowering Christianity, itself split by reason of diverse nationalisms.

Responsive to the breakdown of social barriers in the modern world, the Jew of that generation accepted with avidity his equality of citizenship with other members of the nation in whose land he lived, while at the same time preserving and enhancing the vitality of his religious ethics. Reared in a tradition of thought and intellectualism, mellowed by centuries of persecution and separation, the sensitive Jew emerged in the Emancipation as a thinker and a fighter, as a man, strong and invincible in his belief in the ultimate triumph of a brotherhood of man schooled in the ways of democracy.

Two thousand years ago, an all-conquering Hellenism, rich in intellectual and philosophical content, but poor in religious ethic, combined with Judaism to bring to the knowledge of the world the concept of one God. Today, Christianity, to a large extent the product of that Hellenistic fusion, must combine with Judaism to bring the world to the realization of God's design for a universal humanity. In America, both Christianity and Judaism have found fertile soil in which to flourish. Here is a great empire, forged not in conquest, but by the toil and thought of many peoples who came as the poor and oppressed and built together as equals. In the political philosophy and way of living that is American democracy, there is the seed of world-wide democracy that is both the Christian ideal and the Judaistic mission.

Random Thoughts

JEWS whose only Jewish activity is attendance at High Holiday services should be designated "revolving-door Jews."

They no sooner step inside Judaism than they step out of it.

All they do is to keep on going.

* * *

The New York Sun delivered itself recently of an editorial homily on the fact that the "Train of Tomorrow" followed so quickly "Freedom Train" into New York City.

"The one is the fruit of enterprise fostered by those liberties exemplified in the

exhibits of the other," was the moral it drew.

This is a genuine non-sequitur, or irrelevant conclusion, based on the fallacy known in logic as *"post hoc, ergo propter hoc,"* (after this, therefore on account of this).

* * *

With most people, unfortunately, argument by epithet carries more weight than argument by fact.

That is the reason the newspapers generally report not the arguments of the debaters, but the epithets which they hurl at each other.

* * *

Besides being indebted to Judaism for its founder and the teachings ascribed to him, Christianity is indebted to the Jewish people for having saved it from destruction at the hands of the Roman authorities.

"It was only the protection of the privileges which the Jewish *nation* had acquired in the Roman Empire," says French Church historian, C. Guignebert, "that the first Christian communities were able to spring up and take root without exciting the suspicion of the Roman authorities."

No wonder that with such indebtedness to the Jewish people, Christendom is oppressed by a guilt feeling which finds an outlet in Jew-hatred.

This may be neither logical nor ethical, but it is perfectly psychological.

* * *

The higher the ideals we profess, the baser have to be the rationalizations we invent to justify our disregarding them.

This is the inference to be drawn from Gunnar Myrdal's *American Dilemma*: "The American Creed" of human equality, is so flagrantly violated in practice that it has called forth the dogma of racial inequality."

* * *

To get an idea of the chasm that divides the American deed from the "American Creed," compare the accounts of the following two tours:

One is that of the Freedom Train now in transit, and the other is that of the "Journey of Reconciliation," which took place some months ago.

"Freedom Train" is a tour to spread the "American Creed," which emphasizes the sanctity of the individual as the essence of democracy.

Its purpose is to acquaint Americans with the rights and liberties to which every citizen is entitled under the Constitution and the Bill of Rights.

The "Journey of Reconciliation," which was taken through the upper South was sponsored by the "Fellowship of Reconciliation."

It was an attempt to test the effect of the recent United States Supreme Court decision (Irene Morgan vs. Commonwealth of Virginia) of June 3, 1946, which declared as unconstitutional state laws demanding social segregation of interstate passengers in motor carriers.

The account of the arrests and the terrorization to which the Whites who took part in that "Journey" were subjected does not make edifying reading.

Wide indeed is the chasm that yawns between the "American Creed" and the American deed.

Will that chasm ever be bridged?

* * *

The moral climate of our civilization is far from wholesome.

It takes more than average strength of character to remain morally healthy in it.

Our hope must lie in the ultimate transformation of that climate itself.

That is not as impossible as it sounds.

Even the sandstorms, known as *hamseen*, which afflict certain regions of the world,

and which bring to them clouds of murderous grit, can be made to disappear.

All that is necessary is to irrigate the deserts nearby and to make them fruitful.

In time that will be done.

So, too, perhaps, will the deserts of human stupidity and viciousness which breed the sandstorms of fanaticism, greed and cruelty be transformed into habitable and productive areas of intelligence and good-will.

* * *

Doubt or skepticism is as essential to the mind as salt is to the body.

In hot weather, when together with our perspiration we give off much salt, we are advised to replenish it by taking salt pills.

Likewise, when, as a result of heated debate over politics, economics or religion, all doubt concerning the validity of our ideas evaporates, it is advisable to replenish it through careful attention to what our opponents have to say.

* * *

There is more hope from enlightened self-interest than from ignorant altruism, and from tolerant skepticism than from bigoted faith.

M. M. K.

Open the Gates!

By HELEN JOY WEINBERG

O open unto us The Gates
At this time when all gates are closing!
The gates of Europe have clanged shut behind us,
Red with our brothers' blood.
Our dead lie piled behind those horrid portals—
Their cries still pierce our ears.
O open unto us The Gates
At this time when all gates are closing!
Before the gates of the New World there rises
The Lady with the Torch,
But from her hand the torch seems to be toppling—
The gates to us are closed.
O open unto us The Gates
At this time when all gates are closing!
Southward, where many new worlds used to beckon,
The gates are tightly sealed.
"Your kind's not wanted," growl their surly keepers,
"Go somewhere else, not here!"
O open unto us The Gates
At this time when all gates are closing!
Unite, O House of Israel, as one people—
Break open Zion's gates!
Arise and call Humanity to join you—
Our homeless brethren cannot wait!
O open the gates of Eretz Yisrael
At this time when ALL gates are closing!

Music Notes

By JUDITH K. EISENSTEIN

"TOTZERET ha-aretz" — the products of Eretz Yisrael are on exhibit in New York. They include industrial products, handicrafts, and most recently, paintings and sculpture. One form of "tozeret ha-aretz" is sadly missing. Music, which has been characterized as one of the three outstanding cultural achievements of the land (the other two being the university and journalism) has had practically no representation in this country outside of a few "Haganah" songs, which filter into our youth groups by way of the *shelihim,* who are sent to lead them and inspire them.

One single sample of the musical creativity of Eretz Yisrael flickered across the horizon for a moment. Leonard Bernstein, who conducted the Palestine Symphony Orchestra last spring, brought back a symphonic score, which he presented at the opening concert of the New York City Symphony. It was the "Folk Symphony" by Mahler-Kalkstein. This little work—thoroughly modern in conception—has a genuine Palestinian flavor. It has some truly beautiful moments, particularly in its first two movements: the Overture and the Pastorale. The fourth movement, Intermezzo, has clever contrapuntal treatments. The third and fifth movement—Hora (allegro) and Rondo (presto)—seemed to this hearer confused and imperfectly conceived. It is not uncommon to find young composers in the modern idiom faltering in quick tempo while they may excel in more leisurely tempos. And Mahler-Kalkstein, at least in this work, shares this weakness.

However, we are most grateful to Mr. Bernstein for the opportunity to hear one of the many, many scores that Eretz Yisrael has produced, and that are as yet unpublished for the lack of facilities in the land.

This gives us, however, only the tiniest glimpse into the world of music which, according to reports in newspapers of Eretz Yisrael, interviews with a critic who visited this country, and evidence of a number of young visitors to America, is a most amazing and miraculous development for a small, young country, all of whose young life has been spent practically in a state of siege. Perhaps, a montage of second-hand impressions would offer some measure of encouragement to us whose news of Eretz Yisrael is unfortunately restricted to news accounts of terror, curfew and UN debates.

The *yishuv* is music-conscious out of all proportion. It is creating a folk music and an art music, simultaneously. It has somewhere in the neighborhood of 150 choral groups in its various colonies, many of which are supervised from central headquarters to maintain high standard in material and performance. "Amateur" choruses in the *kibbutzim* can handle work of Palestrina, Bach, etc. The taste of the Palestine audience, which 25 years ago permitted the orchestra to play only Tchaikowsky and Beethoven, has developed so that there is no limit to the demand for more esoteric and difficult modern works.

Not only the Symphony, but chamber groups as well, play more performances than they have the strength for, to packed houses. The radio offers the finest music

in performances and recordings, with educational comments.

Composers have been producing quantities of works, many of them in the new and characteristic idiom of the country—songs, instrumental solos, symphonies, concerts, operas and above all, choral music. New names, Boskowitz, Starominsky, Ben Hayyim, Lavry, Verdina Schlonsky, are repeated with enthusiasm. Composers are not only drawing inspiration from the moment, but are delving into older melodic sources, into the music of the Bible and the synagogue.

Music education for children and young people is developing apace. New and excellent collections of song material are being published. Simple music for piano for violin, for mandolin, for children's ensemble of flutes and strings, draw their material from the best of world literature and the best of Jewish music. Books and monographs are published on the lives of Jewish composers, on the history of music. Translations appear in publishers catalogues of the Opal Wheeler biographies for children, such as "Schubert and his Merry Friends." "Alice in Orchestralia," by Ernest Laprade is also listed.

The radio broadcasts the Biblical chant of Torah and *haftarah* each week, and of the special *Megillot* on the appropriate occasions.

And there is one children's opera, "The Travels of Dr. Doolittle," by Sternberg. Six young people have been admitted on scholarship to the Juilliard School of music, having had all their previous training in Eretz Yisrael. And this is only a fraction of the whole.

We will be getting published material as the year goes on. Songs, instrumental music, children's music, will be more and more readily available in our libraries and bookstores. The Vinaver chorus will be giving us an opportunity to hear some of the newer choral music which no amateur Jewish group in this country could presume to sing. We have to be alert for any musical performances of *totzeret haaretz,* for music unlike painting and the crafts, is temporal in its character and cannot be left on exhibit indefinitely. But it will be the voice of our people's heart speaking to us directly from where it beats, in the center, in "Eretz."

Book Notes

WANTED: LESS CONFUSION

FOUNDATIONS OF DEMOCRACY, edited by F. Ernest Johnson, Harper, N. Y., 1947.

UNITY AND DIFFERENCE IN AMERICAN LIFE, edited by R. M. MacIver, Harper, N. Y., 1947.

(Both volumes published for the Institute for Religious and Social Studies of the Jewish Theological Seminary.)

THE difficulties facing the democratic way of life can often be seen in the very arguments used to support the democratic cause. The volumes of lectures under review offer ample proof of this contention. Despite the seriousness of the contributions and the scholarly attainments of the contributors, the net result is confusion.

Democracy is used by some of the lecturers to support social positions to which exception must be taken, also in the name of democracy. George H. Houston finds

that democracy "is opposed to all forms of collectivism or communitarianism." One may inquire with Prof. Goodwin B. Watson whether there cannot be a democratic collectivism, whether, as a matter of fact, the American society of the immediate future will not have to take this form. Houston also proclaims that the conduct of business must remain in the hands of the owners. Workers have no *right* to participate in management. The question of workers' rights, fortunately, cannot thus easily be brushed aside. Houston classifies the world of business conveniently into the small group of specially trained creative thinkers and the large mass of the rank and file. He believes that this natural division of mankind, together with the divine right of private property, makes it imperative that limits be placed upon the encroachment of workers on the prerogatives of the employers. Without making the effort here, a good case can be made for a type of economic organization in which the rank and file of labor would exercise as creative a role as the "brains" of business.

Both Houston and Edward Bernays seem to have unlimited faith in the ability of leaders of business to understand the essence of democracy and to assume responsibility for its advancement. Bernays says that big business alone can lead the way, since "there is no other social force that has sufficient strength to change the shape of the existing social pattern. *Other social forces are held back by prejudice, by fear, by those who control them.*" (Italics author's.) The road to democracy is a "cinch," isn't it? Just leave everything to big business.

The Scholastic contributors, George N. Shuster and Moorhouse I. X. Millar, exhibit the usual weaknesses of the Catholic position. To cite just a few of the more obvious examples of their misuse of history, their dogmatic interpretation of religion and their fundamental disagreement with democracy, we offer the following:

Says Shuster, "If one believed that religious faith was the sole basis upon which a definition of man could be erected, one was inevitably driven to the attempt to make Christians of others." Shuster speaks of the attitude of the medieval church. It is still the attitude of Catholicism and orthodox Protestantism today. I submit that the Catholic branch of soteric imperialism, especially where the church attains political power, is the antithesis of democracy. In another book of apologetics, the eminent Catholic educator states, in reference to the medieval heretics, "But as the opportunity to create a Christian community became real it was only the dissident minority which barred the way. Often such minorities were what we should term subversive." The Jews, for example?

Millar, finding the Founding Fathers of the United States to be good Thomists, says that by "pursuit of happiness," they meant, "in accord with Burlamaqui, not only temporal happiness, but ultimate happiness, that is to say, *happiness in the next world.*" (Italics author's.) As a further demonstration of his historical intuition, Millar goes on to say, "I do not think Jefferson really understood the constitutional meaning of the word, 'people'." I do not think he proves his point. Nor do I think Millar succeeds in demonstrating the inferiority of Jeffersonian democracy to the interpretation of democracy of Hamilton and James Wilson. I do suggest, however, that Jefferson's concept of "man," which was antithetical to that of orthodox religion, has a lot to do with Millar's fault finding.

Religion, if it is what some of the lecturers think it must be, deserves the opposition which so-called "secularists" levy against it. H. Paul Douglass, for example

remarks, "A year ago at the Conference on Science, Philosophy and Religion, a Hindu put in the forefront of his criticisms of the Western world that it thought its religion superior. Well, every mature religion thinks that it is superior. This speaker said: 'Just as long as you feel that you are bigger than we are, that you are richer and stronger, your religion has an aura and complexion of superiority.' 'That,' he said, 'is cultural imperialism and we don't like it.' But, according to that reasoning, to cease to be an imperialist is to cease to believe in your religion as supremely good. This runs counter to the very nature of religion." Douglass goes on to accept missionary activity, provided the religious propagandist is "really humble." This reviewer sympathizes with the Hindu speaker and finds Douglass' intellectual position a weak one. A religion need not consider itself superior in order to be considered good; it is most likely to be good when it does not flaunt its supposed "superiority" through missionary activity.

Dr. Louis Finkelstein, in setting forth the Scriptural and Talmudic "sources" of democracy, shows how "extraordinary tolerance of devotion set the pattern for all later Jewish tradition. Many controversies arose regarding the interpretation of the Talmud itself. But Jewish tradition has uniformly held that no one can be asked to forsake the authentic and verified tradition of his fathers in the interpretation of Jewish law." This is just the crisis which Jewish religion faces today. No one would dispute with Dr. Finkelstein that law must exist in any community. Must that law, however, be restricted to the limits set by a supposed "revelation"? Must every aspect of life for which tradition set up legislation remain under the authority of traditional law? Ritual, for example?

There is much to criticize in these lectures--too much to make the two volumes, as a whole, valuable additions to the growing literature on the problems of democracy. Space limitations prevent further criticism. To be fair, however, it must be mentioned that there are individual lectures well worth any reader's attention. In the MacIver volume, there is a competent discussion of the rise of American culture by Allan Nevins, a luminous piece of writing by E. Franklin Frazier on the Negro question and other fine presentations. On the whole, I found this volume more rewarding than the "Foundations of Democracy." The latter volume does, however, contain some worthwhile material, particularly Horace Kallen's lecture. But many of the interpretations of democracy leave much to be desired.

JACK J. COHEN

BOOKS RECEIVED

A HISTORY OF THE JEWS, (from the Babylonian Exile to the end of World War II), by Solomon Grayzel. This is a much-needed one volume history with a readable text, illustrations and a point of view that takes cognizance of economic and social factors too often neglected in earlier histories. At the same time it does justice to the dominant role of religion in the Jewish civilization throughout the ages. xxv + 835 pp. including index. The Jewish Publication Society of America. Philadelphia, 1947. $3.50.

COVENANT EVERLASTING, by Berl Locker. Traces the historic connection of the Jewish people with Eretz Yisrael and refutes critics of Zionism who deny that connection. 125 pp. with chronological table. Sharon Books, New York, 1947. $1.50.

REVELATION AND RESPONSE IN THE OLD TESTAMENT, by Cuthbert A. Simpson, a history of Jewish religion before the Babylonian Exile written from a liberal Christian viewpoint. viii + 197 pages with notes and index. Columbia University Press, 1947. $2.50.

AMERICAN JEWS IN WORLD WAR II—2 volumes. Vol. 1 by I. Kaufman, with a foreword by Major General Lewis B. Hershey, Director, Selective Service System, contains a connected story of the Jewish participation in the various campaigns of the war including specific incidents of extraordinary heroism by individuals. 356 pp.

Vol. II contains a compilation of the war records of all Jewish service men who died in the service or were wounded in action or received special honors or citations for their war records, by Louis I. Dublin, Chairman, Technical Committee on War Records, J.W.B., and Samuel C. Kohs, Director, Bureau of War Records, J.W.B. 590 pp., published for the National Jewish Welfare Board by Dial Press, New York, 1947. $5.00.

WITH AN H ON MY DOG TAG, by Morris N. Kertzer. Observations of a Jewish Chaplain who served with the forces in Italy and France, and comments with feeling and wisdom on what he saw of Jewish life in the crisis of the war. 197 pp. Behrman House, Inc., New York, 1947. $2.75.

BLESSED IS THE MATCH, by Marie Syrkin. Contains stirring episodes in the epic struggle for survival of the Jews of Europe and Palestine since 1939. 361 pp. The Jewish Publication Society of America, Philadelphia, in cooperation with the B'nai B'rith Hillel Foundation, 1947. $3.50.

BEYOND THE LAST PATH, by Eugene Weinstock. A foreword by Emil Lengyel states: "This is the story of No. 22483 of Buchenwald, one of the millions who were doomed and one of the few who escaped. . . . . He has turned his experience in Inferno into a work of abiding art. A mere number, he had the strength to remain a man. . . ." 281 pp. Boni and Gaer, New York, 1947. $2.75.

BASIC JUADISM, by Milton Steinberg. In this book the author attempts to describe those aspects of Jewish religion which enter into the religious consciousness of traditionalists and modernists alike, and which distinguish the Jewish religious tradition from all others. ix + 174 pp. Harcourt, Brace and Co., 1947. $2.50.

GREAT PASSAGES FROM THE TORAH. Their Meaning for Our Day, by Morris Adler. Each passage selected is accompanied by the scholarly and philosophic comments of the author and by suggestions for supplementary reading and group discussion. Written in a lucid style and addressed to the adult lay student of the Bible. viii + 220 pp. The National Academy for Adult Jewish Studies, New York, 1947. $2.50.

TOLEDOT HAHINUKH BEYISRAEL BADOROT HA-AHARONIM. History of Jewish Education in Modern Times, by Zevi Scharfstein, Vol. II. Gives the history of Jewish education in modern times in the oriental and Mediterranean communities and in England, in the United States, in Canada, and in South Africa. Illustrations. xiv + 417 pp. with index of persons and places referred to in text. Ogen, New York, 1947. $4.00.

LEMAD IVRIT — HEBREW SELF-TAUGHT, by Zevi Scharfstein and Ben-Ami Scharfstein. Designed for the adult student of modern Hebrew who has had no previous knowledge of the language. Zionist Organization of America, 1946. $3.75.

YOTZERE SIFRUT HAYELADIM SHELANU — Hebrew Writers for Children, by Zevi Scharfstein. Contains an introduction and 18 chapters on as many distinguished authors of Hebrew literature for children. 122 pp. Shilo, New York, 1947. $1.50.

PERETZ, translated and edited by Sol Liptzin. This is the first volume of the Yiddish Classics, bi-lingual texts. Contains a chronological table of life of Peretz, an essay on "Y. L. Peretz, Bard of Jewish Rebirth," and selections from Peretz's stories and other writings grouped under 4 heads: "Starlight and Dreamland," "Silent Souls," "Beyond Life," "Of Things to Come." All of these sections except the last, which contains brief essays, are preceded by introductions provided by the editor. 380 pp. Yiddish Scientific Institute Yivo, 1947. $4.00.

APPROACHES TO GROUP UNDERSTANDING, edited by Lyman Bryson, Louis Finkelstein, and R. M. MacIver. This is the sixth symposium, held under the auspices of the Conference on Science, Philosophy and Religion. The 67 subjects presented by as many scholars address themselves to the problem of how to prevent the increased specialization and diversification of our culture from obscuring the essential unity of mankind and leading to discord and strife. xxv + 858 pp. with index. Published by the Conference on Science, Philosophy and Religion and distributed by Harper & Brothers. New York and London, 1947. $5.00.

LABOR'S RELATION TO CHURCH AND COMMUNITY, edited by Liston Pope, Associate Professor of Social Ethics of the Yale University Divinity School. Contains 17 addresses by religious and labor leaders. Three parts, devoted to Labor and the Community, Labor and the Church, and Spiritual Autobiographies of Labor leaders. viii + 182 pp. with index. Published as a volume of the Religion and Civilization Series, by Institute for Religious and Social Studies, distributed by Harper and Bros., New York and London, 1947. $2.50.

I. G. FARBEN, by Richard Sasuly, with preface by Senator Claude Pepper. Discloses the sinister role of this German chemical trust in helping to bring about World War II. x + 312 pp. with Reference and Index. Boni & Gaer, New York, 1947. $3.00.